

3. See Plate IX, fig. 26. This is a new variety of the well-known type of Sháh Jahán's rupees with two straight-lined square areas. The novelty is that the square is made with double lines, resembling in this respect a certain variety of Sher Sháh's rupees, which is less rare, and a specimen of which is figured in the British Museum Catalogue, No. 544. Sháh Jahán's rupee of this variety is extremely rare. I have only heard of one other specimen, through Mr. Rodgers who informs me that he has seen it in the collection of Mr. Durkee, an American who visited India in the course of last year. The legends are the usual ones; there is, however, one peculiarity, that the Hijra date is given twice, while the Jalús year is omitted. The date is 1056, and is given in the top segment of the obverse, together with the mark of a "sword;" and it is given again in the bottom segment of the reverse with the mint Kaṭṭak (کٹک).

POSTSCRIPT: The above was in print before I discovered that Jalál Sháh's coin (p. 243) had been already published in the Appendix to the British Museum Catalogue of "The Muhammadan States," No. 500, p. 168, among the "unidentified" coins. In a footnote, it is suggested by the author of the Catalogue that it belongs to the Gujarát group of coins, on the ground that it is "precisely similar" to the coins of Aḥmad I of Gujarát. It seems to me that the similiarity is much more striking to some of the Delhí imperial issues, and that, therefore, the prince who issued these coins was more likely to have been one who "made himself temporarily independent" from a Delhí emperor than from a Gujarát king. The facsimile of the Brit. Mus. specimen confirms Mr. Rodger's reading of the obverse legend.

On a new find of old Nepalese Manuscripts.—By PANDIT HARA PRASÁD SHÁSTRÍ.

I have been fortunate enough to obtain through the good offices of my friend Bábu Kshírod Chandra Ráy Chaudhuri, Headmaster, Chapra Zilla School, a collection of ancient Sanskrit MSS. from Nepal. They are twelve in number, eleven of which have been acquired for Government. Five of them are Buddhist works, four of which are absolutely unknown to the learned world. Six of them are Hindu works, five of which are well-known; one only being new to the world. The twelfth work was marked unknown and appeared to be in utter confusion. The great merit of the five Hindú MSS. which are already well-known, and indeed that of the whole collection, is their ancient date. The MSS. were written between 1026 and 1481 A.D.

The most important works of this collection are two; namely, a commentary on the celebrated work on Buddhist philosophy entitled *Bodhicharyávatára*, noticed by the late Rájá Rájendralál Mitra on page 47 of his work on the Nepalese Buddhist MSS. Mr. Bendall in his "Cambridge Catalogue" says that this work is the 9th Section of the well-known *Aśokáavadánamálá*. It is divided into 10 chapters, and is perhaps the only work in which four of the six *páramítás* have been fully explained. Though it is a part of the *Aśokáavadána*, it is always regarded as a separate work on account of the importance of its philosophical doctrines, which are couched—as all such doctrines are—in a language scarcely to be understood without a commentary. And such a commentary is furnished in one of the twelve works in the new collection.

The commentary is by Prajñákara who is styled *Paṇḍita Bhikṣu*, *i. e.*, a learned monk. Bábú Sarat Chunder Dás tells me that Prajñákara was a famous disciple of the still more famous Dípāṅkara Śrī Jñána of Vikramaśíla who introduced the reformed Buddhist faith into Tibet, where he is known as Atíshá. This is probably correct. The MS. was copied by one who, from the use of the phrase *Prajñákarapáddánám*, appears to have been Prajñákara's disciple. The work was copied in the year 198 of the Nepalese era, *i. e.*, 1078 A.D., and Dípāṅkara's journey to Tibet is said to have been undertaken in the year 1066. Atíshá was about seventy when he was invited to Tibet, and it is quite possible that one of his young disciples wrote a running commentary on one of the most important works of Buddhist philosophy, and that it was copied by a pupil of this disciple.

As a specimen of the commentary, I subjoin an extract from page 213A to the end:—

Text **अजरामरलीलानामेवं विहरतां सताम् ।**

आयास्यन्त्यापदो घोराः कृत्वा मरणमग्रतः ॥ P. 45, a. B. 42.

Comm. अजर इत्यादि । न विद्यते जरा जीर्णता येषां तेऽजराः । न म्रियन्ते येऽमराः । तेषामजराणाममराणांमिव लीला विचेष्टितं येषां ते तद्योक्ताः तेषामेवमनया लीलया विहरतां निश्चितं विचरतां सतामायास्यन्ति ङौकिष्यन्ति । आपदो निरन्तरं सर्वे ते दुःखहेतवो जराव्याधिविपत्तयः । घोरा अतीवभयङ्कराः कथमायास्यन्ति । कृत्वा मरणमग्रतः । मरणमप्रतीकारपरिहारं मृत्युमग्रतः पुरतः कृत्वा । एतच्चोक्तं भगवता राजाववादसूत्रे, तद्यथा, महाराज चतसृभ्यो दिग्भ्यश्चत्वारः पर्वता आगच्छेयुः दृढाः सारवन्तः अखण्डाः अच्छिद्राः असुशिराः सुसंरुक्ताः एकप्राणाः नभःस्पृशन्तः पृथिवीच्चोस्त्रिखन्तः सर्व्वदृग्यकाशप्रखापणपलाशादि

सर्वसत्त्वप्राणभृतान् निमग्नन्तः तेभ्यो न सुकरं जवेन वा पलायितुं बलेन वा
 द्रव्यमन्त्रौषधैर्व्यां निवर्त्तयितुं । एवमेव महाराज चत्वारि इमानि महाभयानि
 आगच्छन्ति । येषां न सुकरं जवेन पलायितुं बलेन वा द्रव्यमन्त्रौषधैर्व्यां निवर्त्त-
 यितुं । कतमानि चत्वारि जरा व्याधिर्मरणं विपत्तिश्च । जरा महाराज आग-
 च्छति यौवनप्रमथ्यमाना, व्याधिर्महाराज आगच्छति आरोग्यं प्रमग्नन्, मरणं
 महाराज आगच्छति जीवितं प्रमथ्यमानं, विपत्तिर्महाराज आगच्छति सर्वाः
 सम्पत्तीः प्रमग्नन्ती । तस्माद्देवोः । तद्यथा महाराज सिंहेो मृगराजो काय-
 सम्पत्तीर्जवसम्पत्ती जातनखदंष्ट्राकरालो मृगगणमनुप्रविश्य मृगम्
 मृहीत्वा यथाकामकरणीयं करोति स च मृगराजोऽतिवलं . . घातमुख-
 मासाद्य विवशो भवति । एवमेव महाराज विद्वस्य मृत्युश्लेष्णेनापगतमद-
 स्यान्नाशस्याप्रतिशरणस्यापरायणस्य मर्म्मसु क्विद्यमानेषु मांसशोणिते परिशु-
 ष्यमाणे परिदधितविङ्गलवदनस्य करचरणविक्षेपाभियुक्तस्याकर्मण्यस्यासमर्थस्य
 बालासिंधानकपूयमूत्रपूरीषपरिलिप्तस्य ईषज्जीवितावशेषस्य कर्मभवात्पुनर्भव
 मालम्बमानस्य यमपुरुषभयभीतस्य कालरात्रिवशगतस्य वरमाश्रासप्रश्नासेषु
 पूरकप्रमाणेष्वेकाकिनोऽद्वितीयस्यासहायस्य इमं लोकं जहतः परलोकमाक्रामतो
 महाप्रथं व्रजतः महाकान्तारं प्रविशतः महागहनं समवगाहमानस्य महा-
 कान्तारं प्रपद्यमानस्य महार्णवेनेह्यमानस्य कर्मवायुना नीयमानस्य निमित्ती-
 क्ततां दिशं व्रजतो नान्यत्त्राणं नान्यच्छरणं नान्यत्परायणं . . ते धर्ममाधर्मो हि
 महाराज तस्मिन् समये त्राणं लयनं शरणं भवति । तद्यथा शीतार्त्तस्याभिप्रतापः,
 अग्निमध्यगतस्यापि निर्वापणं, उष्णार्त्तस्य वा शैत्यं, आधानं प्रतिपन्नस्य सुश्री-
 तलक्कायोपवनं, पिपासितस्य सुश्रीतलं सलिलं, बुभुक्षितस्य वा प्रणीतमन्नं, व्याधि-
 तस्य वा वैद्यौषधिपरिचारकाः, भयभीतस्य वल्वन्तः सहायाः साधवः प्रतिशरणा
 भवन्तीति विस्तारः । तस्मादेतत् भयपरीहारार्थं कुशलपक्षेव प्रज्ञापशिोधितेषु
 यतः करणीयः ।

एवं दुःखाग्निप्रानां शान्तिं कुर्यामहं कदा ।

पुण्यमेघममुद्गतैः सुखोपकरणैः स्वकैः ॥ P. 45, b. B. 42.

इदानीं जात्यादिदुःखखिन्नानां दुःखापहरणाय स्वाशयमाशङ्कयन्नाह, एव-
 मित्यादि एवमनन्तरोक्तया नीत्या दुःखाग्निप्रानां दुःखान्येवाग्रयः तैः स-
 न्तापितानां सत्त्वानां शान्तिं जात्यादिदुःखानलतापप्रशमनं कुर्यामहं कदा

कस्मिन् काले कुर्यां विदधां । कथं सुखोपकरणैः स्वकैः सुखस्योपकरणानि सुखसाधनानि वस्त्राभरणानुलेपनप्रयनासनप्रभृतीनि । किन्तदुपाञ्चितैरेव नेत्यादि, स्वकैः स्वात्मौचैः मया स्वयमुपाञ्चितैरित्यर्थः । किं निर्माणादिप्रदर्शितेनेत्याह पुण्यमेघसमुद्भूतैः । पुण्यान्येव मेघाः सर्व्वदुःखसन्तापार्त्तिप्रमनसुखोपकरणशीतलवृष्टिप्रदाननिदानत्वात् । तेभ्यः समुद्भूतानि जातानि तैः ।

कदोपलम्भदृष्टिभ्यो देशयिष्यामि शून्यताम् ।

समृत्याऽनुपलम्भेन पुण्यसम्भारमादरात् ॥ P. 45, b. B. 42.

एवमभ्युदयसम्पदि परेषां चेतो विधाय निःश्रेयससम्पदि प्रदर्शयन्नाह ।

कदेत्यादि । कदा कस्मिन् काले उपलम्भदृष्टिभ्यो भावग्राह्याभिनिष्ठेभ्यो देशयिष्यामि प्रकाशयिष्यामि शून्यतां सर्व्वधर्म्मनिवृत्तिरूपावहारेण । अन्यथा विकल्पाविषयतया परमार्थशून्यस्य शून्यताया देशयितुमशक्यत्वात् एवं निःश्रेयसहेतुज्ञानसम्भारनिमित्तमुपदर्शितं तत्कारणं पुण्यसम्भारनिदानमुपदर्शयन्नाह । पुण्येत्यादि । पुण्यस्य दानादेः सम्भारो दृष्टिभ्यो देशयिष्यामि इति सम्बन्धः । आदरादिति महता । गौरवेण । संहृत्य न यदृच्छया केन प्रकारेण अनुपलम्भेन देयदायकप्रतियोग्याहकादित्रितयानुपलम्भयोगेन त्रिकोटिपरिशुध्यति यावत् एवमुपचितपुण्यसम्भारो बुद्धत्वाधिगमाय जायते तदेवमनेन सर्व्वेनाशेषसंक्षोभहेतु सर्व्वसमारोपविकल्पप्रतिपक्षतया सर्वावरणप्रहानोपायत्वात् समस्ततथागताधिगमहेतुत्वाच्च । सर्व्वदुःखोपशमोपायप्रक्षोपजायते इत्युपदर्शितं भवतीति ।

ये गम्भीरनयावगाहनपटुप्रज्ञानिरस्तम्भमाः

संक्षोभव्यवदानपक्षविमलज्ञानोच्छ्रिताः शूरयः ।

ते सन्तो गुणदोषयोरपि च तैः सारं विमिश्रादतो

ग्राह्यं सर्व्वमकल्मषं विषमिव त्याज्यं दुरुक्तं यदि ॥

न युक्तमुक्तं किमपीह यन्मया परं प्रजातं रखलितं तदेव मे ।

ननु ग्रहीष्यन्ति ममात्र साधवो मतिर्ममानेन कृतेन साम्प्रतं ॥

अपि च ।

यः संवृत्त्या व्रजति मनसो गोचरत्वं कथञ्चित्

तादृश्यर्थे रखलति न मतिः कस्य वै मादृश्यस्य ।

तत् सूक्तार्थप्रविचयवतामध्यमानौतिभाजाम्

दृष्ट्वा किञ्चिद्गणलवमिह स्यादुपादेयबुद्धिः ॥

प्रज्ञया विवृतिं विधाय विघट्याख्यापदैः संवृतं
सम्यक्ज्ञानविपङ्कट्टष्टिविचितव्यामोहशान्त्या मया ।
यत् पुण्यं समुपार्जितं हितफलं तेनाशु सर्व्या जने
मञ्जुश्रीरिव सद्गुणैकवसतिः प्रज्ञाकरो जायतां ॥

बोधिचर्यावतारे प्रज्ञापारमितापरिच्छेदटीका समाप्ता । कृतिरियं पण्डित-
भिर्दु प्रज्ञाकरपादानां ।

टीकेयं परमां सुयन्तितपदां शुद्धां मनोज्ञादिनीं
संसारार्णवपारगामिनि जने नौयानयात्रोपमां ।
आशुप्राप्तिकरीं जिनस्य पदवीं साद्योस्त्रिखित्वा मया
प्राप्तं यत् कुशलं सुसम्पदिपदं तेनास्तु बुद्धो जनः ॥
अष्टानवतिसंयुक्ते शतसम्बति वत्सरे ।

कृष्णे आवणपद्म्यां वासरे कुजसाङ्गये ॥

श्रीमच्छङ्करदेवस्य राज्ञो विजयशालिनः ।

बोधिचर्यावतारख्यटीकालिख्यामिदं श्रुभं ॥

श्रीललितपुरे रम्ये श्रीमानीश्वलसंज्ञके ।

यच्छ्रीराघवनाम्नस्य विहारे सुगतालये ॥

धन्य स्थविरभिद्वोस्य बुद्धचन्द्रस्य पुस्तकं ।

तत् पुण्याद्बोधिसत्त्वत्वं लभते परमं पदं ॥ इति

विहजतु सलिलं घनो यथेयं भवतु मही बज्रस्य संप्रयुक्तं ।

अवतु नरपतिः प्रजा विनाम्नाः भवतु रयनपतेः सुखाभिवृद्धिः ॥ इति ।

कायस्थः भुवनाकरषेण लिखितमिति ।

The commentary comes down to the end of the 9th chapter of the *Bodhicaryāvatāra*, the chapter dealing with Prajñāpāramitā. The first page of the MS. is missing; others are missing here and there, and the number of missing pages is about 29.

The second important work is a complete copy of the Chāndra-vyākaraṇa which represents one of the eight great schools of Sanskrit grammar as stated in the celebrated verse:—

इन्द्रचन्द्रः काशकृत्स्नापिश्लीशकटायणः ।

पाणिन्यमरकौनेन्द्रा ज्ञयन्यष्टादिशाब्दिकाः ॥

A complete copy of this book is a great desideratum. Mr. Bendall's catalogue of MSS. in the University Library of Cambridge mentions

two MSS. of this work, but both of them are incomplete. Our MS. was transcribed in the Nepal year 476 corresponding to 1356 A.D., and the palæography exactly corresponds with that of the 14th century as given in Mr. Bendall's Tables of letters and numerals. It was written at a time when all Nepal was in a state of confusion, owing to a Kośala invasion led by Hari Singh of Simraon. The MS. was copied by Kshemendra, the principal *Āchārya* of a *Vihār* named Yosvāccha (?), in the reign of Rājādhirāj-parameśvara-parama-bhaṭṭāraka-śrī-śrī-vijaya-rāja-deva—a king whom it is very difficult to identify. Mr. Bendall is perfectly right when he says that “the *Chandra-vyākaraṇa* follows Pāṇini both in style and treatment and often in actual words, many of the *Sūtras* being identical.” This is also the case with many other grammars, some of which have been compiled simply to avoid the study of the cumbrous and diffuse Pāṇini. Mr. Bendall also says that the *Chandra-vyākaraṇa* is divided into six *adhyāyas*, each of which again is sub-divided into four *padas*, though in my MS. the 6th *adhyāya* contains 3 *padas* only.

The next work in importance is a complete copy (one leaf only missing) of the *Amara Kosha* written in the month of Chaitra in the 24th year of Govindapāla Deva whose accession to the throne of Magadha in the year 1161 is known from an inscription in Vol. III of Cunningham's Archeological Report. Thus his 24th year corresponds with 1185 A.D. I have compared portions of the MS. with the printed text of Colebrooke. In the printed text there are metrical colophons at the end of every *kāṇḍa*. But the MS. has no metrical colophons. The last colophon of the MS. is simply *Liṅga-saṁgrahaḥ samāptaḥ*.

Many lines and verses, which are known in latter MSS. as interpolations, do not occur in our MS.—for instance, the synonyms of Lakshmi occupy two lines in ordinary MSS. and printed texts of the *Amara Kosha*, whereas our MS. has only one line; and many old pandits whom I consulted, and who in their early youth committed the whole of the work into memory, told me that the second line was always regarded as an interpolation.

The fourth work is a copy of the *Chaṇḍakaśika* by Ārya Kshemiśvara, dated 1331, A.D.* So the writing of this work also falls within the period of confusion in Nepal. The Sanskrit scholarship of Nepal at that time was so poor that they could not correctly ascertain the name of the work, but labelled it, in the same character in which the whole book is written, as *Hariśchandra-vikriya-pustakam*.

* चन्द्रघ सागरे वर्षे नैपाली शनिवासरे
पौषेन्दुवृद्धि सप्तम्यां शुद्धं श्रीरामदासतः ।

Five leaves, from *three* to *seven*, are missing. The book is in other respects complete, and it affords many readings which are much better than those found in the Calcutta editions of the work.

The book contains some hints about the time when it was composed in the following couplet :—

यः संश्रित्य प्रकृतिगद्दनामार्य्यचाणक्यनीतिम्
 हला नन्दान् कुसुमनगरं चन्द्रगुप्तो जिगाय
 कर्णाटवं ध्रुवसुपगतानद्य तानिव हन्तुम्
 दोर्दपाङ्घःसपुनरभवत् श्रीमक्षीपालदेवः ॥

Mahípála has been put down by Cunningham as the 11th king of the Pála dynasty whose reign commenced in the year 1015. But the question is who the Karnátas, mentioned here, were? Are they the people of Karnáta, or do they belong to the dynasty of Karnátas who reigned in Mithila and Nepal for a long time in the next two centuries. On page 99, Vol. I. of South Indian Inscriptions, Dr. Hultsch speaks of a Mahípála Deva whose dominions extended to the sea, and from whom eleven elephants were wrested by Rájendra Chora Deva of the Súryavamaśa, who reigned from A. D. 1022 to 1063. This is Mahípála of Magadha, who reigned from 1015 to 1040. The Pálas made extensive conquests at this period of their existence. One of their dynasty has been placed by Albiruni on the throne of Kanauj about this period, 1020. There is every probability of the Mahípála mentioned in Chaṇḍakaúśika being the same person as the Mahípála of 1015 to 1040. He had to fight with a South Indian Prince—a Karnáta. The Karnátas were the enemies of Hemanta Sena the great grand-father of Ballála Sena. Hemanta retired to a place on the Bhágíraṭhí, in Bengal, after a life-long contest with the Karnátas, and his grandson, Vijaya, is said to have defeated Nánya Deva, the founder of the Karnáṭaka dynasty of Nepal. (Epigr. Ind., Vol. I.). These reigned in Nepal for several generations (see Bendall's Catalogue) and the Maithila King under whose patronage Chaṇḍeśvara wrote his Smṛiti works and led his victorious armies to Nepal, also belonged to the Karnáṭaka dynasty. (See Eggeling's Cat. I. O. L. MSS.)

The work was very popular at Mahípála's court where a nobleman named Kártika gave the author *Árya Kshemiśvara* a large quantity of gold, silver, and land, as appears from the last verse.

शेनेदिश्य प्रयोगं घनपुलकस्तता नाटकस्यास्य वर्षात्
 वल्लासङ्कारहेम्नामनुदिनमलशा राशयःसम्पद्ना

नस्य चत्रप्रसूते ध्रमत्तु जगदिदं कार्त्तिकेयस्य कौर्त्तिः
पारे क्षीराम्बुसिन्धोरपि कविशशसा सार्द्धमप्रेसरेण ॥

A drama describing the self-sacrificing spirit of Hariśchandra cannot but be interesting to a Buddhist audience.

The fifth work is *Suddhiratnākara*, by Chaṇḍeśvara. The work has been noticed by the late Rájá Rájendralála Mitra in his *Notices of Sanskrit Manuscripts*, Vol. VII, No. 2384, as belonging to one Bhaiyálála Jhá, of Dhamdaha-grám in Purnia. The India Office Library has a very imperfect copy of the work, in which both the beginning and the end are missing. The MS. is one of the seven great works of Chaṇḍeśvara's digest. Pages 2, 3, 6, 7, 8, 9, 10, 39, 77, and some leaves at the end, in our MS. are missing. The MS. is a much better one than the India Office copy, which is in modern Bengalí characters; while ours is in ancient Bengalí, and may, on palæological grounds, be referred to the 14th century.

The sixth work is *Buddha-kapála-ṭiká*. This is a commentary on the *Buddhakapála*—a Buddhist tántric work not yet obtained. The MS. was copied by a pupil of the author—Abhayākara, a monk belonging to the Vihára of Vikramaśíla. The work is complete in 14 *paṭalas*. The name of the commentary is *Abhaya-paddhati*. On palæographical grounds the work may be referred to the palmiest days of Vikramaśíla, in the 11th and 12th centuries of the Christian era.

The seventh work is *Saṅgíta-ratnākara*, in ancient Bengalí character, dated ३६२, *i. e.*, 1481 A. D. The work is complete in three chapters, and deals with instrumental and vocal music and dancing. It has marginal notes in Nepalese handwriting. It has already been printed and published at Calcutta.

The eighth is *Samputodbhava*, written in Buddhist Sanskrit prose in the style of the *Prajñáparamítá*. The MS. is complete, the first two pages are slightly injured, so portions of them are mounted with paper in which the injured portions of the text have been restored in a later hand. It is a Tántric work consisting of ten chapters, each divided into three to four *prakaraṇas*. It was copied in 146 of the Newarí era, *i. e.*, 1026 A. D.

The ninth work is *Vajradák-tantra*. This is a Tántrik work in 51 *paṭalas*, treating of mystic *mantras* and mystic observances. The invocation of serpents, *Ḍákinís*, dead bodies, &c., forms the chief feature of the work. The work is incomplete and breaks off with the 225th leaf.

The tenth work of the collection is a beautiful copy of the *Prajñáparamítá* in 8,000 *ślokas*. The work is on palm leaves pressed between two wooden boards, with sticks inserted through holes in place of

strings. One of the boards is besmeared with sandal paste, which has accumulated there for ages. The MS. was evidently an object of worship and as *Prajñápáramitá* is also called *Rakshá-Bhagavatí* it appears to have been regarded as a charm for protection against evils. The MS. was copied in the 38th year of Govindapála who is styled Gauṛeśvara, *i. e.*, the year 1198 A.D. Govindapála had certainly lost his kingdom before that time, because his kingdom is not mentioned as a *pravardhamána-vijaya-rájya*, as usual, but as an *atíta-rájya*, *i. e.*, that his kingdom was lost but he was living, perhaps a fugitive. Three of the MSS. belonging to the same reign have been examined by Mr. Bendall at Cambridge. In one of them, that belonging to the 38th year of this reign, the word *vinashṭa-rájya*, showing that the kingdom was lost at that time. The word used in our MS. is *atíta*, which is the same as *vinashṭa*. The book was copied at Jayanagara in Magadha Maṇḍala at a Vihára established by Ráñi Khetallya Deví by Jaináchárya Śríkamalapála. It was a gift by a lay disciple belonging to the Maháyána School named Maluka (?), the son of Maharohasoshṭane (?). Jayanagara at this time was a sort of second capital of Magadha. Cunningham says it was situated near Laskhmiserai. That it was a place of importance is testified by two facts: (1) by the discovery of a number of inscriptions in the 12th century character, and (2) by a number of coins in the Indian Museum, belonging to this place. The rulers of Jayanagara seem to have held a semi-independent authority under the Pálas. Govinda Pála in this MS. is called the king of Gauḍa; this was a mere title. He had no authority in that city which was under the power of the Senas, and Lakshmaṇa Sena is said to have changed its name into Lakshmaṇavatí, and one of his inscriptions is dated from Pauṇḍravardhana, which is by many and, indeed, by the late Mr. Blochmann, identified with Hazrat Paṇḍua, so near Gauḍ.

I have compared the first few leaves with the printed text of Dr. Rájendralála Mitra, and I found them to agree perfectly. This work has not been acquired.

The eleventh MS. is a collection of Śaiva tantras. On a careful examination of the whole MS. it appears to be a collection of six Śaiva works. (1) Śivapadma, 12 complete chapters, (2) Śivapadmottara, complete in 12 chapters, (3) Śivapadma Saṁgraha, complete in 12 chapters, (4) Umá Maheśvara Saṁváda, 21 chapters, not complete. Works of this name, belonging to the Skanda and to the Línga Puráṇas, are mentioned in Aufrecht's Catalogue, but there is no good notice of these works. (5) Śivopanishad, complete in eight chapters. This is different from the Śivopanishad by Harihar, noticed by Rájendralála Mitra. (6) Uttarottara Tantra, complete in 10 chapters. The work can safely be placed on paleographic grounds in the 12th century.

The twelfth MS. is labelled as unknown. The first page is missing and the end is far away. On examination it is found that pages from 2 to 210 exist, with the exception of the 129th page. The handwriting is beautiful, much older than the rest of the collection. On examination it proved to be a portion of the Vṛihat-kathá, about a-tenth of the whole work. It is not Somadeva's *Kathá-Saritságara*, nor Kshemendra's *Vṛihat-Kathámañjarí* because in both these works the chapters are divided into *lambakas* and *taraṅgas*, whereas in the present MS. it is divided into *adhyáyas* and *sargas*. The work contains one complete *adhyáya* and a portion of the second. It has altogether 26 *sargas*, the colophons of many of which do not give any information at all. But in some of them appear these significant words *Vrihatkatháyám-śloka-saṁgráhe*. In the colophons appear the names of the *sargas*; they often contain proper names, none of which I have been able to identify either in Kshemendra's or in Somadeva's work. So this fragment appears to be a third Sanskrit redaction or version of the original Paśáehí Vṛihat-kathá by Guṇádhya, and the MS. which has been labelled 'unknown' by my Nepalese vendor, turns out to be the most important work of the whole collection.

The letter क in this MS. has a more archaic form than in most of the Nepalese MSS., which leads me to think that this MS. is of higher antiquity than the rest. The क has the turn of the Guptalipi. I may therefore be allowed to venture to say that I have laid my hands on a work copied even before Kshemendra and Somadeva wrote their works on the Vṛihat-Kathá. Bühler, in his paper in Vol. I, Ind. Ant., says that Kshemendra had the Paśáehí version of Guṇádhya before him. Might not he have consulted a big Sanskrit version, too, from which to abridge? I have read the first *sarga* in my MS. It treats of king Gopála renouncing the world, because people calumniated him as a paricide, and making over his kingdom to Pálaka, his brother, in spite of the remonstrances of the Bráhmans. This is a very largo work, the first *adhyáya* alone containing more than 4,200 *ślokas*. While Kshemendra's whole work, according to Bühler, consists of a little more than 7,000 *ślokas*. I give here the colophons of this work.

				पत्राङ्काः ।
बृहत्कथायां श्लोकसंग्रहे प्रथमः सर्गः	५
द्वितीयः सर्गः	८
बृहत्कथायां श्लोकसंग्रहे कथामुखम् तृतीयम्	१५
पिङ्गलिकाख्यानं	२१
दोहदसम्पादनो नाम सर्गः	३६

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